

REPORT

ON

NATIVE PAPERS

FOR THE

Week ending the 19th. September 1891.

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LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
Fortnightly.				
1	"Ahmadí"	Tangail, Mymensingh	600	11th September 1891.
2	"Kasipore Nivási"	Kasipore, Burrisal	280	
3	"Navamihir"	Ghatail, Mymensingh	500	
4	"Sahayogi"	Burrisal	342	
5	"Uluberia Darpan"	Uluberia	700	
Trimonthly				
6	"Hitakari"	Kushtea	800	
Weekly.				
7	"Bangavási"	Calcutta	20,000	12th ditto.
8	"Banganivási"	Ditto	8,000	
9	"Burdwán Sanjivani"	Burdwan	335	8th ditto.
10	"Cháruvartá"	Sherepore, Mymensingh	400	7th ditto.
11	"Dacca Prakásh"	Dacca	2,200	13th ditto.
12	"Education Gazette"	Hooghly	825	11th ditto.
13	"Grámvási"	Ramkristopore, Howrah	1,000	14th ditto.
14	"Hindu Ranjiká"	Beauleah, Rajshahye	212	9th ditto.
15	"Hitavádí"	Calcutta	.....	12th ditto.
16	"Murshidábád Pratinidhi"	Berhampore	.....
17	"Navayuga"	Calcutta	500	10th ditto.
18	"Prakriti"	Ditto	.....	12th ditto.
19	"Pratikár"	Berhampore	609	11th ditto.
20	"Prithivi"	Calcutta	.....	9th ditto.
21	"Rungpur Dikprakásh"	Kakinia, Rungpur	.....	10th ditto.
22	"Sahachar"	Calcutta	800-1,000	9th ditto.
23	"Sakti"	Dacca	.....	8th ditto.
24	"Samáj-o-Sáhitya"	Garibpore, Nuddea	1,000	13th ditto.
25	"Samaya"	Calcutta	3,000	11th ditto.
26	"Sanjivani"	Ditto	4,000	12th ditto.
27	"Sansodhini"	Chittagong	.....
28	"Sáraswat Patra"	Dacca	300	12th ditto.
29	"Som Prakásh"	Calcutta	600	14th ditto.
30	"Sudhákár"	Ditto	3,100	
31	"Sulabh Samáchar"	Ditto	.....
Daily.				
32	"Banga Vidyá Prakáshiká"	Calcutta	500	10th to 12th and 14th to 17th September 1891.
33	"Bengal Exchange Gazette"	Ditto	.....	11th September 1891.
34	"Dainik-o-Samáchar Chandriká"	Ditto	1,000	10th and 13th to 17th September 1891.
35	"Samvád Prabhákár"	Ditto	1,500	11th, 12th and 14th to 17th September 1891.
36	"Samvád Purnachandrodaya"	Ditto	300	16th September 1891.
37	"Sulabh Dainik"	Ditto	.....	11th, 12th and 14th to 16th September 1891.

No.	Names of newspapers.	Place of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.
ENGLISH AND BENGALI.				
<i>Weekly.</i>				
38	"Dacca Gazette"	Dacca ... ..	.....	14th September 1891.
HINDI.				
<i>Monthly.</i>				
39	"Darjeeling Mission ke Māsik Samāchār Patrika."	Darjeeling	50	
40	"Kashatriya Patrikā" <i>Weekly.</i>	Patna	250	
41	"Aryāvarta"	Calcutta	750	
42	"Behar Bandhu"	Bankipore	500	10th ditto.
43	"Bhārat Mitra"	Calcutta	1,200	
44	"Champarun Chandrika"	Bettiah	350	
45	"Desī Vyāpārī"	Calcutta ... ..	.....
46	"Hindi Bangavāsī"	Ditto ... ..	.....	14th ditto
47	"Sār Sudhānidhi"	Ditto	500	
48	"Uchit Baktā"	Ditto	4,500	
URDU.				
<i>Weekly.</i>				
49	"Al-Punch"	Bankipore ... ..	.....	31st August, 7th and 14th September 1891.
50	"Anis"	Patna ... ..	.....
51	"Calcutta Punch"	Calcutta ... ..	.....
52	"Gauhur"	Ditto	196	
53	"General"	Ditto ... ..	.....
54	"Mehre Monawar"	Mozufferpore ... ..	.....	5th to 12th September 1891.
55	"Raisul-Akhbari-Moorshidabad"	Murshidabad	150	
56	"Setare Hind"	Arrah ... ..	.....
57	"Urdu Guide and Darussaltanat"	Calcutta	340	4th September 1891.
URIYA.				
<i>Monthly.</i>				
58	"Asha"	Cuttack	165	
59	"Echo"	Ditto ... ..	.....
60	"Pradīp"	Ditto ... ..	.....
61	"Samyabadi"	Ditto ... ..	.....
62	"Taraka and Subhāvartā"	Ditto ... ..	.....
63	"Utkalprāna"	Mayurbhanj ... ..	.....
<i>Weekly.</i>				
64	"Dipaka"	Cuttack ... ..	.....
65	"Samvad Vāhika"	Balasore	200	
66	"Uriya and Navasamvād"	Ditto	420	
67	"Utkal Dīpikā"	Cuttack	420	
PAPERS PUBLISHED IN ASSAM.				
BENGALI.				
<i>Fortnightly.</i>				
68	"Paridarshak"	Sylhet	480	
69	"Silchar"	Silchar	500	
<i>Weekly.</i>				
70	"Srihatta Mihir"	Sylhet	332	

I.—FOREIGN POLITICS.

THE *Hitavadi*, of the 12th September, says that Government is about to construct yet another costly railway line on the north-western frontier of India for the purpose of checking Russian advance. Now-a-days, if anyone protests against any action of Government he is said to be guilty of sedition, and yet one cannot help protesting against the heartless manner in which Government is spending poor India's money for the defence of the north-western frontier. If after constructing in a most economical manner such defensive works on that frontier as may have been found to be absolutely necessary, Government had spent the remainder of the money allotted for those works in works calculated to do real good to the people of India, it would, by increasing their loyalty, have secured in a surer and more effective manner the object for which it is now guarding that frontier. When will the English Government come to learn that the true way of increasing the stability of the English power in India is for the rulers of the country to pay increased attention to the improvement and well-being of the Indians?

HITAVADI,
Sept. 12th, 1891.

2. The same paper says, in reference to the kind and considerate treatment accorded by the Amir Abdur Rahman to the captive Hazara Chief who had rebelled against his authority, that this policy of securing the attachment of an enemy by kind treatment is one which can be followed only by eastern potentates.

HITAVADI.

3. The same paper is alarmed to hear that the Government of India will shortly send an embassy to Cabul. Any talk about such an embassy always causes fear and uneasiness among the Indians, and at the present time, when Russophobia has again taken possession of the official mind in this country, the proposal will but increase their anxiety. Nobody knows what the object of the proposed embassy is, or what its outcome will be.

HITAVADI.

4. The *Dainik-o-Samachar Chandrika*, of the 13th September, says that, though the British Government fully recognizes the difficulty of constructing a railway line to Candahar, still it cannot remain inactive in the face of the gradual advance of Russia towards the north-western frontier of Afghanistan. Both the Government and the people of India have become extremely anxious on this account. But there ought to be no cause for anxiety. There is no necessity of constructing a railway line to Candahar. What is required is that Government should secure the friendship of the Amir and the Afghan people, and see that Russia does not win that warlike nation over to her side. The Amir and the Afghan people, it is well known, are opposed to free trade, and the British Government should not therefore feel annoyed with them for their enhancing the transit duties on Indian goods. The displeasure of the Afghans being likely to injure the interests of the Indian Empire, Government should be prepared to put up with this little interference with free trade; for one should be always ready to put up with the kicks of a milch cow. It should always be the duty of the Government to avoid all possibility of a friction with the Afghans in regard to either their internal politics or their commercial policy, and to keep them in good humour. The Amir is a shrewd man, and keeps himself informed of all that is said or done in the British Empire. Government should therefore see that the Anglo-Indian newspapers do not constantly advocate the extension of railways in Afghanistan.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 13th, 1891.

5. The *Hindi Bangavasi*, of the 14th September, complains that the Amir of Afghanistan levies exorbitant duties upon Indian traders trading in his dominions. Is, then, the English Government's friendship with the Amir of no use?

HINDI BANGAVASI,
Sept. 14th, 1891.

6. The *Dainik-o-Samachar Chandrika*, of the 15th September, says that Government has decided to put upon the throne of Manipur a boy of five years, a great-grandson of Narasinha, who was an enemy of the late ruling family. But the administrative power will be vested in a British representative or Regent. Thus, it seems, Major Maxwell, the Political Agent in Manipur, is going to attain inordinate proportions. The English will exercise complete

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 15th, 1891.

sway over the State so long as the Raja—not Maharaja—does not attain his majority. And the terms imposed on the State will make it virtually a dependent State, even when the Raja will have attained his majority. Henceforward the Raja will have to pay all sorts of tribute to the British Government. He will also have to obey the orders of that Government in all things, even in respect of domestic matters. According to political science, this may not be annexation, or taking possession of a foreign State; but what is it in plain language?

II.—HOME ADMINISTRATION.

(a)—Police.

SAKTI,
Sept. 8th, 1891.

Resolution on the Police Report for 1890.

7. The *Sakti*, of the 8th September, has the following:—

(1) The writer is glad to read the Lieutenant-Governor's Resolution on the Police Report. Many of the Police Superintendents ill-treat their subordinates, and that is why respectable and educated people do not like to enter the police service.

(2) The Lieutenant-Governor has instructed the police to refuse enquiry into certain cases of theft and attempts at theft. But this will encourage thieves.

(3) The writer is, on the whole, pleased with the Lieutenant-Governor's Resolution. But he cannot approve of the scheme for relieving the punchayets of the duty of collecting the chowkidari cess and appointing special officers for that purpose, or of the proposal to pay the chowkidars through the hands of the police. It is hoped that punchayets throughout the province will not, for the faults of the punchayet in one or two districts, be deprived of the small measure of self-government which they enjoy.

HITAVADI,
Sept. 12th, 1891.

8. The *Hitavadi*, of the 12th September, says that in his Resolution on the last Administration Report of the Police Department, the Lieutenant-Governor has directed that in certain cases and circumstances detailed in the Resolution the police shall not in future make any enquiry. Now the police, it is well known, is often unwilling to take any action even when complaints are made to it, and it is certain that the present orders of the Lieutenant-Governor will have the effect of making it more unwilling than ever to entertain complaints. It is to be hoped that these orders will not be communicated to the police.

PRAKRITI,
Sept. 12th, 1891.

9. A correspondent of the *Prakriti*, of the 12th September, says that owing to the carelessness of the zemindar, and of the police in particular, the ferry boat at Krishnagur has capsized with 11 men.

BANGAVASI,
Sept. 12th, 1891.

10. In continuation of its article in its last issue (see R. N. P. for week ending the 12th September, paragraph 11), the *Bangavasi*, of the 12th September, has the following further remarks on the Police Resolution:—

(1) The Lieutenant-Governor's instructions to the police to refuse enquiry in certain cases of theft will only increase the habitual unwillingness and dilatoriness of the police in the matter of making enquiries.

(2) The writer quite agrees with the Lieutenant-Governor that in cases which are proved to be deliberately and malignantly false severe punishments should be inflicted. Many people will not, however, admit that false cases result solely from people's inclination to exaggerate. The Lieutenant-Governor may or may not be aware that the police has a bad name in the matter of getting up false cases, but there can be no doubt that the police has that stigma attaching to it. But no matter who is convicted of the offence of bringing a false case, the police or the people, he should be severely punished.

(3) The Lieutenant-Governor says that the late rupture between the indigo-planters and their ryots in the Jessore district was to a

great extent due to agitation by outsiders. By outsiders is of course meant the press.

(4) The present report says nothing about the detective police. The detective police occupies in the present government of this country the position which Durmukh occupied under King Ram. It does what Durmukh used to do under Ram. But how many among the detective police are men of character like Durmukh? There are several duties incumbent on the police which cannot be done by any one except men of character. The public, for instance, believes that liquor is surreptitiously sold in Calcutta after 9 P.M. And if the fact be so, then none but detective officers of character will be able to check the practice.

(5) The writer is glad to find from the Resolution that the Lieutenant-Governor has directed his attention to the subject of police investigation.

11. The same paper has learnt that the police has not yet been able to trace the thief who committed theft in the house of Babu Chandra Nath Mukharji of Kadihati in Dum-Dum.

Thefts near Dum-Dum. Thefts are frequently committed in that village, but the police generally fails to trace the thieves.

BANGAVASI,
Sept. 12th, 1891.

(b)—Working of the Courts.

12. The *Burdwan Sanjivani*, of the 8th September, says that during his inspection of the Civil Courts, the Lieutenant-Governor and Governor must have seen how the hearing of cases in those courts is repeatedly postponed and suitors and witnesses have to go away disappointed. His Honour has, however, done nothing to remove the inconveniences of the public arising from this source. Most of the munsifs work day and night, and yet cannot get through their work. The Lieutenant-Governor sees this, and yet he has nowhere expressed himself to the effect that the number of munsifs stands in need of increase. His Honour seems to think that the munsifs are made of iron and can work day and night. It is his belief that they can clear their files by working 4 or 5 hours longer every day than they do now. He is reported to have said to a munsif that if the munsifs hold their cutchery till 8 o'clock in the evening, and then after a short rest write their judgments till 12 o'clock in the night, and then again spend the morning till 9 o'clock in doing cutchery work, there will be no arrears to clear up. His Honour also said that Lord Lansdowne, he himself, and his Deputy Magistrates work day and night, and that the munsifs ought to do the same thing. But do not the latter already do so, as a matter of fact? Many of them hold their cutchery till some time after nightfall, and write their judgments till midnight. But for all that they cannot get through their work. They have to perform the difficult work of administering justice, and so they have to do everything with care. But every one of them is asked to do two men's work, and it is not easy to do that. The Lieutenant-Governor, however, thinks differently. Many people thought that the Lieutenant-Governor's inspection of the Civil Courts would result in a removal of people's inconveniences on the score of the administration of justice, but the writer has now ceased to cherish that hope. His Honour is particularly anxious to curtail expenditure, and will not therefore consent to increase the number of munsifs at an increased expenditure.

BURDWAN SANJIVANI,
Sept. 8th, 1891.

13. The *Sakti*, of the 8th September, says that the Dacca bribery case has been rightly transferred to the High Court. For several reasons it was not desirable that the trial of the case should take place in Dacca.

SAKTI,
Sept. 8th, 1891.

14. The *Sakachar*, of the 9th September, says that an agitation is going on in England about the terrible punishments which have been inflicted on the Benares rioters. The criminal courts are now passing heavier sentences everywhere, and the circular of the Government of India is to some extent responsible for this. It has become very necessary to correct this mistake. People already tremble at the name of a criminal court, and the present practice of awarding heavy sentences will make that name still more terrible.

SAHACHAR,
Sept. 9th, 1891.

RUNGPORE DIK
PRAKA
Sept. 10th, 1891.

15. The *Rungpore Dik Prakash*, of the 10th September, says that

Babu Kedar Nath Roy, District
Judge of Rungpore.

Babu Kedar Nath Roy, who some ten years ago
served as Second Munsif in the Nilphamari sub-
division of the Rungpore district, has now come

back to the same district as its District Judge. This is no small glory for
a Bengali. The Babu has treated his old acquaintances in the bar with great
affability. During his visit to the Nilphamari sub-division in his new capacity
of Judge, Babu Kedar Nath contributed Rs. 10 towards the funds of the
local Brahmo Samaj, and expressed sorrow at the miserable condition of the
Hari Samaj building. Babu Kedar Nath pleased everybody with sweet words
and affable treatment.

SANJIVANI,
Sept. 12th, 1891.

16. The *Sanjivani*, of the 12th September, refers to the case published in
the *Amrita Bazar Patrika*, in which a native of the

Englishmen and natives in
criminal trials.

Central Provinces was convicted and sentenced to
three months' rigorous imprisonment for having

wounded an Englishman by the firing of a gun. The Englishman himself
admitted before the Magistrate that the gun had gone off accidentally and that
the accused was not to blame. The Magistrate, however, thought that the
Englishman had become demented by reason of the wound, and punished the
native as above.

Recently, in Madras, Mr. Justice Shephard sentenced a man to death for
having killed his wife, although three out of the nine jurors who sat at the
trial found the accused not guilty, and three of them recommended him to
mercy. Compare this case with another in which one Martin killed a woman,
and was let off simply with a fine of Rs. 50.

When an Englishman kills a native, the thing is held to be an accident,
pure and simple, and the accused gets an unconditional discharge. But a native
killing an Englishman by pure accident finds no escape, even if the man who
has been hit admits having been hit by accident.

DACCA PRAKASH,
Sept. 13th, 1891.

17. The *Dacca Prakash*, of the 13th September says that after a careful

The Dacca bribery case.

consideration the people of Dacca will see that
by ordering the transfer of the Dacca bribery case

from Dacca to Calcutta the Judges of the High Court have done them grave
insult. Is it really a fact that there are no men in the town of Dacca fit to
be made either jurors or assessors? Babus Pransankar and Parvatisankar,
brothers of the Raja of Teotha, and who are unconnected with any *daladali*,
Babus Pratap Chandra and Purna Chandra of Musapara, Babu Kali Narayan
of Terasri, Babu Sudhendu Mohan of Chandrapratap, could have been selected
as jurors. And there are in the Dacca town itself such men as Babu Mohini
Mohan Das and Babu Gouri Chandra Das. At Narayanganj there are a large
number of respectable native and European gentlemen. The objection to
the trial of the case by the Judge of Dacca could have been removed by
transferring that officer. The trial of the case at Dacca would have saved lots
of money to Government. As it is, the transfer has aggrieved and astonished
the people of Dacca. The writer admits that it is possible to disprove many
cases of murder by laying all the blame on *daladali*, but it will be for the
court to ascertain whether any question of *daladali* is involved in the present
case

DACCA GAZETTE,
Sept. 14th, 1891.

18. The *Dacca Gazette*, of the 14th September, says that the Chief Justice,

The Bangavasi case.

in explaining to the jury the law in the *Bangavasi*
case, said that in deciding whether the articles in

the *Bangavasi* were seditious or not, the point to be considered was whether the
Government did well or not in passing the Consent Act; that, so far as he had
come to know by private and public enquiry, the Consent Act had become
a necessity for the protection of the girls of the country. The jury was thus
asked to start with the idea that the Consent Act was a necessity, and that that
Act did not interfere with the Hindu religion. Viewed in this light, the articles
in the *Bangavasi* would certainly appear seditious. But this would not be
fairness. The jury should have been asked to bear in mind, in coming to a
conclusion as to the guilt or innocence of the accused, that whatever the object
of Government in passing the Consent Act may have been, the conductors of
the *Bangavasi*, being orthodox Hindus, believed that the Act would interfere
with the Hindu religion, and that they wrote the articles in this belief; and

that as orthodox Hindus, they were also doubtless excited at the time at the thought of interference with their religion. The Chief Justice's summing up has not been fully reported in the papers. It is hoped that the whole of it will be published.

Whatever the writer may have said above for the sake of argument, he can assure the Government that the Bengalis never think of sedition against it. They know well enough that the moment the English leave the country it will become a scene of anarchy and bloodshed. Enemies from without the country and factions within it will become rampant, and it will be all massacre and bloodshed throughout the country. They know well enough that the peace which they now enjoy is due solely to the English rule. He is therefore a madman who wishes the destruction of English rule. The *Bangavasi*, it is true, lost its senses during the Consent Bill agitation and raved like a madman; but the Government should have attached no more weight to its utterances than what can be attached to the ravings of a madman.

The writer is glad to hear that a compromise has been made between the Government and the conductors of the *Bangavasi*. The *Bangavasi*, it is said, has apologised to Government. It is hoped the *Bangavasi* case will be a warning to the managers of the native papers, and that they will be more careful in their writings in future. It is true Government will at times find itself forced to act with firmness, and the native press will at times find itself called upon to criticise sharply the actions of Government; but mere abuse of Government, indulged in by some newspapers from mercenary motives, ought to be checked with a high hand. The new "Press Association" should keep a sharp eye upon these newspapers, and expel the black sheep from the flock.

19. The same paper says that, though the agitators for the Reform Bill in England were guilty of great excesses, such as setting buildings on fire, pulling down houses, and committing murders, yet the result of all that violence was that they got the Bill passed. But in India, whenever people commit excesses in the course of a large agitation, they are generally punished as *badmashes*. The authorities would do well to enquire in such cases why peace-loving and law-abiding people suddenly turn into *badmashes*. The law courts in India, too, think it their duty, for the sake of the public peace, to punish criminals with the greatest rigour; and consequently these so-called *badmashes* get severely punished for their offences. The Hakims of India should know that this is not the way to popularise British policy in this country. People become extremely grieved to see criminals of this class punished with such rigour.

20. The *Dainik-o-Samachar Chandrika*, of the 14th September, characterises the punishments inflicted by Mr. Kelleher on the Shambazar rioters as too severe, and notes that Mr. Kelleher has inflicted these punishments after an assurance of a lenient treatment of the offenders. If this is Mr. Kelleher's leniency, it is not easy to conceive what his severity would have been. The *Amrita Bazar Patrika* has remarked that rioters in England are very leniently dealt with, but the writer is not prepared to compare India with England.

21. The *Dainik-o-Samachar Chandrika*, of the 15th September, refers to the case under the Arms Act, which was tried, in the first instance, by Mr. Manisty, Magistrate of Murshidabad, and in appeal by Mr. Page, the District Judge. Mr. Manisty was required to submit an explanation in connection with the case, and the following will give some idea of Mr. Page's remarks on that explanation:—

(1). The Magistrate says that no one except the District Magistrate can fully understand what punishment should be sufficient in a case under the Arms Act. This means that neither the District Judge, nor the Judges of the High Court, have any right to interfere in the disposal of such cases. According to the Magistrate the courts of appeal are only sources of mischief. The man who can express himself in this way in his explanation ought not to be kept in the post of a Magistrate, nay, ought not to be kept in any post whatever. Will not the Lieutenant-Governor take any notice of the matter?

(2). "Under the Arms Act a Magistrate has power to sentence an accused person to imprisonment for a term not exceeding three years; and I (Manisty) have therefore done well to sentence the accused in the case to imprisonment for

DACCA GAZETTE,
Sept. 14th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 14th, 1891.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 15th, 1891.

Mr. Manisty, District Magistrate of Murshidabad.

The punishment of the Shambazar rioters.

Rigorous punishment by the criminal courts.

fifteen days"—an explanation of this kind from a Magistrate is unfit to be taken into consideration by a District Judge. A Magistrate who can give such an explanation ought not to be entrusted with judicial power. This the District Judge and the Judges of the High Court have thoroughly understood, and it is hoped that the Lieutenant-Governor too will see this.

(3). In the case of Jagannath and Lachman the Magistrate, Mr. Manisty, did not fine the accused, because he knew, from the case of Govinda Thakur, that a fine could be remitted by the Judge. He therefore passed a sentence of imprisonment, and like a *zaburdust* Magistrate, of whom instances are met with here and there, he refused to carry out the order of the District Judge for releasing the convicted persons on bail pending their appeal.

It will be very wrong indeed if the offending Magistrate is not taught a lesson; but there is now no remedy for the disgrace and the mental agony which the accused have been unnecessarily made to suffer. Both the District Judge and the Judges of the High Court clearly said that the Magistrate acted wrongly in sentencing the accused to imprisonment. Mr. Manisty can in no way explain away his conduct. He cannot plead error of judgment as his excuse, for he not only refused to carry out the order of the Judge for releasing the accused on bail, but stated that the Judge had no power under the law to make the order.

Mr. Manisty seems not to know what the relation between a Judge and a Magistrate should be, and Sir Charles Elliott will understand better than any one else what difficulties may arise from the circumstance of such a Magistrate being placed in charge of a district. It is therefore certain that Mr. Manisty will be taught a lesson by His Honour.

(d)—Education.

PRATIKAR,
Sept. 11th, 1891.

22. The *Pratihar*, of the 11th September, is not very sanguine about the success of the Higher Training Association. The writer sees nothing but ostentation in its proceedings.

SAMAY,
Sept. 11th, 1891.

Certain text-books selected by the Central Text-Book Committee.

23. The *Samay*, of the 11th September, has the following on the reform of the Education Department:—

A correspondent has written in this paper to say that *Sahitya Pravesa Vyakarana*, which is now in the list of text-books prepared by the Central Text-Book Committee, was never before included in it. But in the year in which it found a place in the Committee's list, it was printed in the Hare Press, under the superintendence of Radhika Baboo's son. That was, in fact, the reason which led to its inclusion in the Committee's list. The authorities may ascertain the truth of it by making a sudden enquiry, otherwise it will be very difficult to prove the fact. The editions of the book which were rejected were not printed in the Hare Press.

Again, *Swasthyarakshar Pravesika*, by Radhika Baboo, which has been selected as a text-book for boys reading in the third class of Bengali schools, is not suitable for them. It is a small book consisting of 40 pages, and it ought not to be placed side by side with such large treatises as *Sarirapalan*. That the book is not fit for that class is clear from the fact that the Committee has selected it as a text-book for the Lower Primary Examination, which corresponds with the fourth class in a Bengali school.

BANGAVASI,
Sept. 12th, 1891.

24. The *Bangavasi*, of the 12th September, says that Mr. R. C. Dutt's

Mr. R. C. Dutt's "Brief History of Ancient and Modern India."

"Brief History of Ancient and Modern India" has been appointed as a text-book in history for the Entrance Examination. The book being full of un-Hindu statements, the authorities, it is said, have asked the author to expunge those passages which contain unjust attacks on Hinduism; and the book will be introduced as a text-book after these corrections have been made. The writer does not know in what spirit the corrections will be made, and he will not, therefore, express any opinion in the matter. But he must say one thing, namely, that no text-book should be read by Hindu youths which is calculated in the slightest degree to shake their faith in their own religion. And this requires that the Madras Manual of Geography should be omitted from the list of text-books for the Entrance Examination.

25. The *Prakriti*, of the 12th September, has the following on the selection of text-books by the Central Text-Book Committee:—

The Director of Public Instruction's list of text-books.

PRAKRITI,
Sept. 12th, 1891.

There can be no doubt that the Central Text-Book Committee has done much good to the country, while for the little mischief which it has done the Director of Public Instruction is alone responsible. The list of books prepared by the Director of Public Instruction contains lots of books in each subject. Some of them are written in a difficult style, while the style employed in others is easy. In some the treatment of subjects is elaborate, in others summary. But they are all intended for the same class or classes. Some 12 books have been named as text-books in history for the Middle Vernacular Examination. This is bad, for it often happens that boys, who have read a smaller treatise in history, cannot answer questions set from a larger treatise. Again, the treatises on geography spell the names of places differently, and the boys are at a loss which spelling they should commit to memory. Instead of leaving the boys and their teachers to make their choice from lots of books, the authorities should have selected one or two books specifically for them. The difficulty of making a selection becomes greater in the case of text-books on science. Two books have been named as text-books in science, one by Baboo Mahendra Bhattacharya and another by Baboo Jogesh Chandra Roy. They are written in entirely different styles, and their methods of treatment are also different. This arrangement has been made for 1892. No text-book in science has been named for 1893, and the boys will be required to master the subject from any book they like. This will increase the difficulty of the selection, especially as many new books have been named. This arrangement is due probably to the anxiety of the Director not to win unpopularity by disappointing lots of authors. But it will, as a matter of fact, make him unpopular with all, besides effecting the ruin of the vernacular schools. The Director should himself select the text-books written by different authors, and not leave the work of selection to be done by the Secretaries to the schools. So much for the selection of text-books for the Vernacular Scholarship Examination. The list of text-books prepared by the Committee for the lower classes is also objectionable.

26. The *Sanjivani*, of the 12th September, publishes the following letters from three students of the second year class, Presidency College, regarding the paragraph which appeared in its last issue (see Report on Native Papers for week ending the 12th September,

SANJIVANI,
Sept. 12th, 1891.

Mr. Rowe and the students of the second year class, Presidency College.

paragraph 33):—

First letter.

I was astonished to find in the *Sanjivani*, of the 5th September last, a paragraph headed "A nation of liars." Where did you get the information published in the paragraph? The information was quite false. I am a student of the second year class, section A, that is to say, the section where the incident occurred. You say that the incident occurred in the second year class, but you do not state in which section it occurred. This shows that your informant did not know all the facts of the other case. Mr. Rowe did not leave the room, nor did the students make a sound with their books on the table, as is reported in your paper. What occurred is this: as Mr. Rowe was coming down from the platform, the students shut their books, as they always do; only some among them shut their books in a manner which produced a little sound. Mr. Rowe turned to the quarter of the room from which the sound came, and asked some of the students in that part of the room who had made the noise. He did not ask the whole class, nor did the whole class refuse to tell him the truth, as has been stated in your paper. When Mr. Rowe asked about the noise, he spoke in his natural tone and not loudly.

Who told you that a complaint was made before Mr. Tawney? Far from any complaint having been made, there was not even a talk about making one. Complaint was made before Mr. Rowe himself, but he made no answer to it. He gave a reply to a petition which was submitted to him. It is a matter of regret that the *Sanjivani* has characterised all the students of the second year

class as cowardly liars. It is a great fault of the vernacular newspapers that they publish incorrect information and vilify their own countrymen.

KSHITISH CHANDRA GHOSH,
Presidency College.

Second letter.

I am a student of the second year class, Presidency College. I fully know the affair in which Mr. Rowe was concerned. As your paper is greatly esteemed by us, I am grieved to find a distorted version of the affair in your last issue. The occurrence was as follows:—

Before the Professor had left the room after the lecture, some of the students placed their books on the table, making some sound in so doing. On this, Mr. Rowe turned round and asked who made the noise. But no one making answer, he said: "Sum up how many monumental liars are here, sum up, sum up." One of the students said that he ought not to apply the term to them, as they did not make the noise. Mr. Rowe said that he knew the boys who had made the noise. The student replied that in that case he ought to speak to them. Mr. Rowe then left the room, and as he left it he said slowly: "That is your nature." A consultation was held after Mr. Rowe had left the room. A proposal for submitting a petition to Mr. Tawney did not meet with approval. And a petition was at last submitted to Mr. Rowe himself. You are aware of the contents of the petition and Mr. Rowe's answer to it.

BRAJENDRA LAL BASU,

Third letter.

I am grieved and astonished to find the paragraph headed "A nation of liars" in your issue of the 5th September last. The account as published in your paper is mostly incorrect. Books were not clapped upon the table, but a little noise was made in shutting them carelessly. It is true this carelessness on the part of the students was not in keeping with good manners, but it need hardly be said that no indication of contempt for their Professor was meant by it. Mr. Rowe came back and asked some of the students, one after another, and not the whole class, if he had made the noise. None of the students who were thus addressed had made the noise, and so they were not guilty of speaking a falsehood in denying the charge. After that Mr. Rowe did not say "You are a nation of liars," he simply said "How many of you are liars?" Mr. Rowe said something more; but the students only inferred from that that he called the whole class liars. No complaint was made to the Principal. Only Mr. Rowe was asked in a petition if he applied the epithet liar to the whole class. He replied that he had not done so, nor had he any reason to call the whole class liars, and that he was heartily sorry even for what he had said. Here the matter was dropped.

You have thus not only given your readers a false information, but have vilified the students unnecessarily on the strength of false information. Indeed, the proof you have given of experience, civility and patriotism in this matter ought to be a cause for shame to every Bengali.

MANORANJAN MALLIK,
Second-year class, Presidency College.

The Editor remarks that there are considerable discrepancies in the statements given by the three correspondents. It may be that the informant of the *Sanjivani* also misstated some parts of the case.

27. The same paper says that the proposed boarding-house in Dacca for the Mahomedan students of that town ought to be erected solely with money raised by subscriptions among wealthy Mahomedans. The Hindu

Hostel in Calcutta was erected solely with money contributed by Maharani Swarnamayi, the Raja of Mahisadal, and some other wealthy people. Cannot the Nawab Abdul Gunny and his son Ashanulla Khan Bahadoor alone meet the whole cost of the proposed boarding-house? People ought not certainly to look to Government for help in every matter.

28. The *Saraswat Patra*, of the 12th September, sees nothing objectionable in Mahamahopadhyaya Mahesh Chandra Nyayaratna's visit to the Star Theatre to witness the performance of the piece *Bilap*. Unholiness dwells within the heart of man and not in the world without.

SARASWAT PATRA,
Sept. 12th, 1891.

29. The *Samaj-o-Sahitya*, of the 13th September, supports the *Samay* newspaper in its adverse criticism of the Central Text-Book Committee. The writer asks the *Bangavasi*, powerful as it is, to take up the question and agitate against the misdoings of the Committee. The writer regrets that the *Samay* has failed to secure the sympathy of other leading journals in this matter.

SAMAJ-O-SAHITYA,
Sept. 13th, 1891.

30. The *Dacca Prakash*, of the 13th September, says that the Brahmo paper *Sanjivani* has taken Pandit Mahesh Chandra Nyayaratna to task for praising the acting of a certain play at the Star Theatre. The writer cannot see why those whose moral sense receives no shock on seeing on their own circus grounds young men playing with young women who are almost naked should be so angry with theatrical performances. He does not know whether or not there is any mystery in this. Though the writer is not for students going to theatres, still he cannot see how one's morality can suffer simply by seeing a prostitute at a theatre. Nor can he see how more sin can be incurred by seeing a prostitute than is incurred by seeing women who are compelled to leave their own society on account of their bad character, and who pass as respectable women simply by entering into a new society. When people out in the public streets cannot help seeing through their spectacles hundreds of prostitutes or bad women, why make so much affectation of sinning at the sight of a prostitute in a theatre? Even if it be admitted that it is a sin to look at a prostitute, will it be possible to suppress men's natural tendencies and inclinations? Do not all men see either prostitutes or women of their respective societies dance, and hear them sing? Again, as the Brahmos, who enjoy to their hearts' content the singing and dancing by their own women, do not allow the Hindus and Mussulmans to share in their enjoyment, they have no right to deprive the latter of their enjoyment derived from the performances of prostitutes. Let the Brahmos first allow their women to act in theatres of their own and invite the public to these theatres, and then think of taking people to task for seeing the performances of prostitutes.

DACCA PRAKASH,
Sept. 13th, 1891.

31. A correspondent of the same paper says that, shortly before the Lieutenant-Governor visited Mymensingh, some designing men prejudiced the local authorities and the police officers against the school-boys in that district, and so acts done by wicked men have all come to be attributed to the latter. The Lieutenant-Governor has in consequence severely rebuked the boys of these classes in the Mymensingh zillah school.

DACCA PRAKASH.

32. The *Dainik-o-Samachar Chandrika*, of the 13th September, says that the authorities of the Calcutta University should lose no time in changing the date fixed for the next M.A. Examination, which happens to be the Hindu festival, the *Bhratridwitiya*. Hindu boys should not be compelled to present themselves for examination on that date.

DAINIK-O-SAMACHAR,
CHANDRIKA,
Sept. 13th, 1891.

33. The *Gramvasi*, of the 14th September, says that while touring in Hooghly the Lieutenant-Governor advised the Chairman of the District Board to give monthly instead of yearly prizes to the gurus. Primary education will greatly benefit if all the District Boards follow this advice of His Honour.

GRAMVASI,
Sept. 14th, 1891.

34. The *Dacca Gazette*, of the 14th September, cannot agree with those who say that Sir Alfred Croft and others were ill-advised in establishing the Higher Training Association. But the writer wants to see the Association do some real work, as the

DACCA GAZETTE,
Sept. 14th, 1891.

Bengalis have got quite a notoriety as a talking people. The writer would have entertained little hope in connection with this movement if Mr. Lee had not been one of its leaders, and if Government itself had not supported it.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 16th, 1891.

35. The *Dainik-o-Samachar Chandrika*, of the 16th September, says that Government ought to appoint Dr. Kalipada Gupta and not Dr. M'Connell to the Professorship of Materia Medica in the Calcutta Medical College, rendered vacant by the retirement of Dr. Chandra, for the post has been successively filled by two native gentlemen.

(e)—Local Self-Government and Municipal Administration.

URDU GUIDE AND
DARUSSALTANAT,
Sept. 4th, 1891.

36. The *Urdu Guide and Darussaltanat*, of the 4th September, says that the Lieutenant-Governor accounts for the discrepancy between the last census returns and the result which is arrived at on the subject from the figures in the statements of births and deaths prepared by municipalities by saying that there are inaccuracies in the latter statements. His Honour says that these statements will be prepared in future with greater care and at a larger cost. Government, it is clear, will pay no part of the additional cost. The increased cost must therefore be met by fresh taxation, which will be a serious hardship to rate-payers, who do not get sufficient food to eat.

BURDWAN SANJIVANI,
Sept. 8th, 1891.

37. The *Burdwan Sanjivani*, of the 8th September, says that, though the Municipal Commissioners of Burdwan decided at a meeting not to assess waste lands, gardens, and tanks to the latrine tax, yet in practice no kind of property has been exempted from its operation. The attention of the Chairman and the Vice-Chairman is drawn to this matter, as well as to complaints in connection with the collection of the tax.

SAKTI,
Sept. 8th, 1891.

38. The *Sakti*, of the 8th September, says that several newspapers in Calcutta attribute the Lieutenant-Governor's refusal to receive an address from the Dacca Municipality in the course of his recent tour to His Honour's displeasure with that municipality. In reality, however, the reasons of His Honour's refusal were as follows:—

- (1) His Honour received an address from the Dacca Municipality only in February last, and he did not like to receive another address after so short an interval.
- (2) His Honour did not arrive at Dacca at the time fixed in the programme of his tour.
- (3) His Honour had no intention of stopping at Dacca.

SAKTI.

39. The same paper contradicts the charges brought against the Vice-Chairman of the Dacca Municipality by a correspondent of the *Dacca Prakash* (see R. N. P. for week ending the 5th September, 1891, paragraph 45). The *Dacca Prakash* has perhaps understood by this time that party spirit lies at the bottom of the whole scandal.

SAKTI.

40. The same paper says that the *London Times* has proposed the starting by Government of a vernacular newspaper explaining the actions and motives of Government. The *Suprabhat*, started by the proprietors of the *Englishman*, was such a paper as is proposed by the *Times*, but why did it not succeed? The *Times* says that the vernacular newspapers try to excite disaffection in the minds of the people against the Government. The writer does not admit the charge.

NAVAYUGA,
Sept. 10th, 1891.

41. The *Navayuga*, of the 10th September, says that the Calcutta Municipality is about to sell the superfluous land bordering on the new Central Road. If the object of the municipality in making the sale be simply to meet the cost of constructing the road, there can be no objection to it. But there will be grave objection to it if its object be to make money by the transaction. As a piece of justice to the ousted owners of the lands, the municipality should sell the superfluous pieces to them. But the writer does not think that the municipality will do that.

42. Referring to Sir Charles Elliott's circular regarding the pensions to be given to District Board officers, the *Saraswat Patra*, of the 12th September, says that the Lieutenant-Governor has done a great injustice to these officers by ruling that any District Board officer who transfers his service from one Board to another will not have his previous service counted towards pension.

SARASWAT PATRA,
Sept. 12th, 1891.

The District Board of Dacca held a meeting on the 2nd instant to consider the Bengal Government circular and the pension rules framed by the Accountant-General, and the only modification it made in these rules is that the officers who will be hereafter employed in the District Boards as third class officers will have to contribute towards the Provident Fund for their own pension; but those who are already employed as such officers will be granted pensions like Government servants. The writer requests the Bengal Government to reconsider this rule.

43. The *Bangavasi*, of the 12th September, has learnt that lately a seller of fancy articles has been chosen as the Chairman of the Bishunpore Municipality, in the Bankura district. This shows that Bishunpore is not yet fit for the privilege of local self-government. In the present condition of Bishunpore, its Municipal Chairman ought to be appointed by Government, otherwise *daladali* will not be put down, and it will be difficult to carry on public business.

BANGAVASI,
Sept. 12th, 1891.

44. A correspondent of the *Dacca Prakash*, of the 13th September, says that by the favour of the new Chairman of the Dacca Municipality, the *Sakti* newspaper got some work for its press, and it has therefore in its issue of the 1st September published some false statements regarding that officer (see R. N. P. for week ending 12th September, 1891, paragraph 36).

DACCA PRAKASH,
Sept. 13th, 1891.

45. The *Dainik-o-Samachar Chandrika*, of the 13th September, draws the attention of the Municipal authorities of Calcutta to the complaints which frequently reach the writer regarding the levy of illegal and excessive charges by the contractor at the Nimtolla Burning Ghât. The matter should be promptly enquired into.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 13th, 1891.

(g)—*Railways and Communications, including Canals and Irrigation.*

46. A correspondent of the *Burdwan Sanjivani*, of the 8th September, complains of the miserable condition of the road at Kurman in the district of Burdwan, and draws to it the attention of the District Board.

BURDWAN SANJIVANI,
Sept. 8th, 1891.

(h)—*General.*

47. The *Navayuga*, of the 10th September, says that as Mr. Hutton has been appointed Postmaster-General of Bombay, Mr. Walker, Deputy Postmaster of Calcutta, will act in his place as Postmaster. This elevation of Mr. Walker will increase the influence of some one among his subordinates, and Mr. Walker will be a puppet in his hands.

NAVAYUGA,
Sept. 10th, 1891.

48. The *Pratihar*, of the 11th September, says that Sir Charles Elliott acted like a king in vetoing the proposal of the Forest Department for stopping all pasturage in the Government Forests. It is needless to express gratitude to His Honour for his kindness.

PRATIKAR,
Sept. 11th, 1891.

49. The *Meher Monowar* (a newly received paper), of the 12th September, says that the proprietors of newspapers have to suffer at present a great deal of inconvenience in the matter of the despatch of their papers by post. They have to pay advance postage calculated on the probable circulation by post reported by them, and if the actual circulation falls short of the reported circulation, the surplus money lapses to Government. On the other hand, if the actual circulation is in excess of the reported circulation, they have to pay the postage for the excess number at the ordinary rate. It would be advantageous for Government and the public alike if the proposed pie-postage is fixed for newspapers.

MEHERE MONOWAR,
Sept. 12th, 1891.

BANGAVASI,
Sept. 12th, 1891.

The proposed amalgamation of the Meherpore and Chuadanga subdivisions in the Nuddea district.

50. A correspondent of the *Bangavasi*, of the 12th September, urges the following reasons for making Meherpore the head-quarters of the two sub-divisions of Chuadanga and Meherpore, in the Nuddea district, if they are amalgamated:—

- (1) Meherpore is about two hundred square miles larger in area than Chuadanga, and it contains a greater number of villages and a larger population than Chuadanga. In the census returns of 1881 Meherpore stood second in point of area and the number of villages comprised in it, and third in point of population, among the five sub-divisions in the Nuddea district.
- (2) Though litigation has now diminished in Meherpore, it was one time so large as to require the services of one Subordinate Judge, two Additional Munsifs, a Civilian Magistrate, and two Deputy Magistrates, all of them working hard all the thirty days in a month in order to keep their files clear. That, it is true, was due to the rising of the ryots during the indigo affair of 1860. But it should be remembered that such rising of the ryots in this sub-division is not a very uncommon affair, and has taken place more than once. The present decrease in the number of law-suits in Meherpore is due to the fact that the ryots of the sub-division are very poor and its zemindars are very wealthy and powerful, which is the reason that the ryots, even if they have real grievances, dare not seek the protection of the law courts against their zemindars. And for this reason alone Meherpore, and not Chuadanga, should be made the head-quarters of the amalgamated sub-divisions.
- (3) Fixing the head-quarters at Chuadanga will leave an area 68 miles long and 54 miles broad, and bounded on the north by Rampore Beaulah, on the east by Chuadanga, on the south by Krishnagar, and on the west by Berhampore, without a criminal court. And what lawlessness must result from that should be clear from the fact that the ryots have had to put up with oppression even with a law court and a Magistrate in this sub-division.
- (4) The fact that Chuadanga is near the railway line is another reason why the head-quarters of the amalgamated sub-divisions should be fixed at Meherpore. In case of any serious accident occurring in Chuadanga, information can be promptly sent to Ranaghat or Kushtea; but if Chuadanga is made the head-quarters, Meherpore will have no chance of receiving any prompt help from the head-quarters in case of an accident. Besides, some villages on the north and western extremities of the Meherpore sub-division are 36 or 38 miles distant from Chuadanga, whilst no village within the jurisdiction of Chuadanga is more than 30 miles from Meherpore.
- (5) Meherpore is not flooded during the rains. It contains a large and respectable population, has good roads, a large tank in the heart of the town, especially kept for the purpose of good drinking water, a large number of wells, and four bazars. Meherpore also contains good houses for accommodating new-comers. Chuadanga possesses none of these advantages. Food and other articles are also cheaper in Meherpore than in Chuadanga.

BANGAVASI.

51. The same paper is pleased with the Lieutenant-Governor's remarks in the last Forest Resolution regarding the Bengali employés in the forest service.

PRAKRITI,
Sept. 12th, 1891.

52. The *Prakriti*, of the 12th September, says that the reputation of Government will suffer if it gives effect to the proposal to re-open outstills in the district of Midnapore.

PRAKRITI.

53. A correspondent of the same paper says that the two post peons attached to the post office at Sivalay, a village within the jurisdiction of the Manickgunge thana, in the district of Nuddea, do not distribute letters properly. The postmaster ought to look to the matter.

PRAKRITI,
Sept. 12th, 1891.

54. A correspondent of the same paper says that the people of Holudbari, a village within the jurisdiction of the Contai subdivision of the Midnapore district, have repeatedly applied to the authorities for the establishment of a sub-registry office there, but to no purpose. The villagers have now to go to Kajlagar in order to have their deeds registered. But Kajlagar is some 27 or 28 miles from Holudbari, Janokee, Hijli, and other villages, and there are no good roads leading from these villages to it. Besides, there are no resting-places at that place. People who go there to register their deeds have often to pass two or three days together under the shade of trees. It is rumoured that the Sub-Registrar of Kajlagar is opposed to the establishment of a sub-registry office at Holudbari, lest his own income should diminish on that account. Government is asked to establish a sub-registry office at Holudbari.

55. A correspondent of the same paper takes exception to the appointment of Babus Kailas Chandra Basu, Kedar Nath Chatterji, and Bhudeb Chatterji as Honorary Magistrates of Jehanabad, in the district of Hughli. But these gentlemen are pleaders of the local bar, and as such have dealings with many men. They should not have been, for this reason, appointed as Honorary Magistrates.

PRAKRITI.

56. The *Hitavadi*, of the 12th September, says that, as love of litigation is one of the causes of the growing poverty of the Indians under British rule, it is satisfactory to note, from the fall of the stamp revenue in Bengal in 1890, that there was a decrease of litigation in these provinces during that period. Government, however, is sorry for this decrease of the stamp revenue. Does Government, then, really wish to see the Indians become more and more litigious?

HITAVADI,
Sept. 12th, 1891.

57. The *Sanjivani*, of the 12th September, has the following:—
Is Sir Charles Elliott a disciple of the Congress?
The Lieutenant-Governor on the income-tax. The Congress has proposed to Government that the minimum assessable income under the Income Tax Act should be raised to Rs. 1,000, as people with annual incomes below that sum feel it a great hardship to pay the tax. And now Sir Charles says that all objections against the income-tax will disappear if the minimum assessable income is raised to Rs. 1,000. If the minimum is thus raised, 70,807 people will be relieved from the burden of the tax, and the loss to Government will amount only to Rs. 7,87,603. Both Government officers and the people will feel greatly relieved on the day on which the Government of India will be able to make the proposed modification in the Income Tax Act. The words of the Lieutenant-Governor excite the hope that the Government of India will soon see its way to affording relief to people with incomes less than Rs. 1,000 a year. The Lieutenant-Governor has not certainly made the statement without knowing the intentions of the Supreme Government.

SANJIVANI,
Sept. 12th, 1891.

58. The *Gramvasi*, of the 14th September, takes exception to the ruling of Government under which none but high officials will get the medical advice of the Civil Surgeons or the Presidency Surgeons of Calcutta gratis. Big officials can easily buy medical help, but the poor employés of Government cannot. So the privilege of being treated gratis should have been given to the latter and not to the former.

GRAMVASI,
Sept. 14th, 1891.

59. The *Dainik-o-Samachar Chandrika*, of the 14th September, says that it has repeatedly urged that a direct tax like the income-tax is utterly unsuited to a poor country like India, and that the levying of that tax would be harassing alike to the Government and the people.

DAINIK-O-SAMACHAR
CHANDRIKA,
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No revenue will, it seems, suffice Government. The revenue has doubled since the Sepoy Mutiny; but Government is unable to meet its expenses with its present annual revenue of 85 or 86 crores of rupees. The military expenditure is continually increasing on account of Russophobia, while on the other hand there is no prospect of retrenchment of expenditure. The Civilians must always be entertained on fat salaries to do work which could be done by natives for a much lower remuneration, and import or export duties—the only form of

tax which cannot be harassing to the people—must not, in the interest of free trade and of British commerce, be levied.

Government derives from Bengal alone an annual revenue of 20 crores of rupees. But not satisfied with this, it also realizes from Bengal income-tax to the amount of 40 or 41 lakhs of rupees. Revenue is also rigorously realized from zemindars, who are never above want; and the fact that the income-tax has to be realized from even the Anglo-Indians shows how badly Government is in want of money.

The income-tax is not, however, felt as much by the Anglo-Indians, who have large incomes; but it is harassing to the poor Indians. It is difficult for the Indian, whose income does not meet his expenses, to pay even Rs. 2 a year as income tax.

The Lieutenant-Governor has expressed sorrow because the income-tax is levied upon incomes of Rs. 500 a year, and this shows that he sees that the tax weighs heavily upon the people of Bengal. His Honour has expressed the opinion that it will be well both for Government and for the people if the minimum assessable income is fixed at Rs. 1,000 per annum; and when the whole country prays for that minimum, and the Lieutenant-Governor himself has joined in the prayer, something ought surely to be done in the matter. The Lieutenant-Governor points out that if the minimum is fixed at Rs. 1,000, the falling off in the income-tax revenue will be only $19\frac{1}{2}$ per cent.; or in other words, that revenue will be 32 lakhs of rupees instead of 41.

People's sufferings from this source can thus be easily put a stop to. It is true that Government is badly in want of money, but the welfare of the people should also be looked to. If the Lieutenant-Governor insists upon the minimum of Rs. 1,000, the Viceroy will have no choice but to grant his request.

III.—LEGISLATIVE.

RUNGPORE DIK
PRAKASH,
Sept. 10th, 1891.

60. The *Rungpore Dik Prakash*, of the 10th September, says that if the Chaukidari Bill which has been drafted is passed into

law, the collection of the chaukidari tax will pass into the hands of officers specially appointed for the purpose. This will increase oppression, both in the assessment and in the collection of the tax. The relation between the villagers and the chaukidars will also become more distant, and the former will therefore look upon the tax as an unfair impost.

BANGAVASI,
Sept. 12th, 1891.

61. The *Bangavasi*, of the 12th September, says that it pointed out long before that the English manufacturer would not be

The Indian Factories Act. satisfied with the Indian Factories Act. Give him an inch and he will ask for an ell. Whether it acted of its own accord or not, the English Ministry acted wrongly in instigating and commanding the Government of India to pass the new factory law. The Government of India repeatedly expressed its unwillingness to pass the Act, because it clearly saw that any modification of the law on the lines of the English law on the subject would be a severe blow to the new-born manufacturing industry of India. But its protests were of no avail, and it had to carry out the orders of the Home Government.

PRAKRITI,
Sept. 12th, 1891.

62. The *Prakriti*, of the 12th September, takes exception to the proposed transfer of the power over the chowkidars from the hands of villagers to those of the officials of Government. The effect of the transfer will be to increase oppression. The exercise of this power by the people was preparing them for the exercise of the powers of local self-government. Government will not act properly by taking away this power from them.

HITAVADI,
Sept. 12th, 1891.

63. The *Hitavadi*, of the 12th September, is quite unable to see why the existing arrangement, under which the village punchayet collects the chaukidari tax and pays the salaries of the chowkidars, and which has this advantage, that it makes the village watch fear the villagers and attentive to their work, is going to be changed in the proposed chaukidari law.

DACCA PRAKASH,
Sept. 13th, 1891.

64. The *Dacca Prakash*, of the 13th September, refers to the proposed Chaukidari Bill and observes as follows:—
The proposed Chaukidari Bill. As the law members of Government, as well as the native members of the Legislative Councils, are ignorant of the condition of

the people, laws are sometimes made which do them harm. The proposed Chaukidari Bill is a case in point. It may be that, under the existing law, offences committed in the villages are not always detected, and that chaukidars do not sometimes get their salaries; but the law which Government proposes to make in order to remove these complaints will increase instead of removing them. The effect of the proposed measure will be to harass the people, and thereby to raise in their minds a feeling of dissatisfaction against Government. Government wants to increase the salaries of the chaukidars, and to entrust into the hands of the police or other officers the duty of collecting the chaukidari tax from the villagers. This duty will not certainly be entrusted to high officials: it must, from the nature of the case, be done by officers on small salaries. And who shall say that such petty officers will not collect 4 rupees in place of 4 annas? People going to the collectorate to pay the sudder revenue, the road cess, &c., have to pay bribes to the taujinavis, accountant, mohurir, poddar, &c. And who shall say that village people will not have to pay blackmail to the officer who will be entrusted with the duty of collecting the chaukidari tax? An ordinary constable gets enough from the villagers to enable him to buy liquor, ganga, opium and other things, while a visit to a village by a darogah or a head-constable means its ruin. It is clear from this that villagers will be grossly oppressed by the officer who will be authorised by Government to collect the chaukidari cess, and charges of resisting and beating him will for a long time continue to be preferred against him. And Magistrates believing the officer to have been helpless, and the villagers to have combined against him, will punish heavily the latter. And the result of that will be that the villagers will be excited. The new arrangement has been proposed in the belief that the punchayet do not pay the chaukidars their salaries. But under the proposed arrangement they will not get their salaries at all. Or they may, with the help of the police, get from the villagers more than the amount of their salaries. The proposed measure will therefore fail to accomplish the object which it has in view. Under the present law, the chaukidar has to attend at the thana, and when there he has to perform all sorts of drudgery for the thana men, and sometimes he has to leave his own village in order to do work for the police. Thus his watch in the village is necessarily neglected, and he fails to trace criminals. And matters in this respect will get worse instead of improving if he is made still more subordinate to the police.

All complaints on this score may be removed by adopting the following rules:—

1. The punchayet will write to the Magistrate naming the person selected by it as chaukidar and the amount which it proposes to give him as salary. On receipt of this, the Magistrate will serve a notice on the villagers stating that until the nomination of a new chaukidar by them, the person named by the punchayet will act as chaukidar and get the salary fixed by it. If after this the villagers nominate a new chaukidar, he will be appointed as such, and will get the salary, however small, which will be fixed by the villagers. The person nominated by the punchayet will in no case get a salary exceeding Rs. 6 per month.

2. The chaukidar will not be allowed to leave the village under his care for more than 12 hours in a day, or more than 48 hours in a week. It will be his duty to attend the punchayet at least once a day. He will be present at all breaches of the peace, and will arrest thieves and dacoits, and try to put down quarrels. He will send prompt information of these things to the punchayet. He will take to the police station the punchayet's report on these cases and give the police receipt to the punchayet, and carry out all other orders which the punchayet may pass. When the police comes to the village, the chaukidar will be bound to help it, so far as he can help it without leaving the village. The Magistrate, the District Superintendent of Police, and the Police Inspector may be permitted to take the chaukidar, when necessary, to a different village and for a short time.

3. The Magistrate will give sufficient time to the villagers to nominate at least three respectable and efficient men as punchayet. He will be bound to accept the villagers' nominees. If they do not nominate a punchayet, the Magistrate will do so himself. After making his selection, he will make it known to the villagers. And if the latter object to this selection within a month, and nominate a punchayet of their own, the Magistrate will accept it.

It will be well if the majority of the villagers are consulted in the matter of the nomination of the punchayet. The Magistrate will select as punchayet men who are able to discharge the following duties:—

- (a) Collecting all information which the police ought to know and entering it in forms received from Government, and causing it to be sent to the police station by the chaukidar.
- (b) Discharging any duty, whether in connection with their village or any other matter, which Government may ask them to do.
- (c) Helping the police or any other officer of Government when he comes to the village on duty.
- (d) Collecting the chaukidari tax, giving receipts for and keeping an account of the collections, and paying the salaries of the chaukidars.

Such a punchayet will receive monthly not more than Rs. 3 from the chaukidari fund. The other members of the punchayet will help him and receive similar allowances. The punchayet will have no connection with the police except as regards informing the police of the condition of the village and helping it when it comes to the village. If the Magistrate requires any information from the punchayet, he will write letters to it. The members of the punchayet will get allowances when they are required to be present before the Magistrate. Where the punchayet declares its inability to collect the chaukidari tax, the Magistrate will collect it with the help of the police. Where the punchayet shows remissness in paying the chaukidar or discharging its duties, the Magistrate will give it a portion of the allowance which it will draw from the chaukidari fund.

IV.—NATIVE STATES.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 14th, 1891.

65. The *Dainik-o-Samachar Chandrika*, of the 14th September, says that the murderers of Balawunt Rao have indeed been punished, but one shudders to think of the circumstances that led to his murder. The man was arrested on mere suspicion of having instigated Mr. Manuel to write the obnoxious articles in the *Eastern Herald*. The Political Durbar was eager to find out the man who had instigated Mr. Manuel to write those articles, and they suspected Balawunt Rao to have been the man who had done this, and ordered him to be brought to Oujein.

Balawunt had not to undergo a trial. He died under the torture inflicted upon him by the police. His torturers have indeed been punished, but those who, by ordering his arrest, created the occasion for such torture have suffered no punishment.

The *Eastern Herald* has ceased to exist, its editor and the writer of the obnoxious articles have been imprisoned, and, last of all, Balawunt Rao has been murdered.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 10th, 1891.

66. The *Dainik-o-Samachar Chandrika*, of the 10th September, has the following:—

Lord Wenlock's famine policy.

The writer has already said that Lord Wenlock's famine policy cannot have his approval. The Hindus will never approve of the policy of neglecting old or diseased cattle; and the idea is one that will be horrifying to the Jains, Sikhs, and some other Indian peoples. The people of the East have not yet learnt the Western philosophy of utility, and cattle in their opinion ought to be protected whether they are able to perform any work or not. No financial consideration should weigh with the Government when the question is one of saving cattle by allowing them to graze freely in the Government forests without levying any tax from their owners.

The writer agrees with the Madras Government that it is necessary to dig wells throughout the country. He has, in the course of the last twenty years, repeatedly pointed out to Government that it is mere waste of money to excavate canals, and that people's wants can be far more effectually removed by excavating wells and tanks throughout the country at much less expense. The writer is therefore glad to find that the Governor of Madras is in favour of digging wells.

The Madras Government proposes to make *tuccavi* advances to the ryots in order to enable them to dig wells. But the writer thinks that Government should advance money to the ryots, not as *tuccavi* loans, but as grants. For there are few among the peasantry who can pay off a loan even in a good year. Government should at least adopt a dual method in this connection. In the case of well-to-do peasants it should advance money as *tuccavi* loan; and in the case of very poor ryots it should make grants of money. And Government will not be a loser by so doing, considering what a large expenditure it would have to incur if it carried out such work through the Public Works Department.

67. The *Rungpore Dik Prakash*, of the 10th September, says that the crops of the district are all withering for want of rain. The outlook is a very gloomy one. If the drought continues a few days longer, all prospects of an *aman* crop will vanish. And famine in that case will be severer even than the famine of 1280 B.S. Government ought to take timely measures to prevent distress among the people.

RUNGPORE DIK
PRAKASH,
Sept. 10th, 1891.

68. The *Prakriti*, of the 12th September, refers to the scarcity in Madras and observes as follows:—

Lord Wenlock and the famine in Madras.

What the Indians call real famine is being characterized by Lord Wenlock as ordinary scarcity of food. The ryots in the afflicted area within the Madras Presidency have stopped cultivating their fields, cattle are dying, and *annachhatras* have been opened in different places. And if these be not evidence of famine, one does not know what will be. Lord Wenlock is being praised for the visit which he is paying to the afflicted places in the mofussil. But the discouraging reply which His Lordship is giving to the addresses of the people is deeply wounding their feelings. The people asked for a temporary relaxation of the forest laws, but His Lordship has not consented to this. His statement that exaggerated accounts of the scarcity have been published has pained the writer.

PRAKRITI,
Sept. 12th, 1891.

69. The *Hitavadi*, of the 12th September, says that Lord Wenlock would have the public believe that the statements made by Mr. Caine regarding the prevalence of famine in certain parts of the Madras Presidency, and the attitude of the Local Government in reference to that calamity, are entirely false. It is of course true that Lord Wenlock is now doing his duty by personally inspecting the condition of the people in the afflicted tracts; but did His Excellency give proof of such devotion to duty during the earlier stages of the famine? Was he not at that time enjoying the Devil's dance at Ootacamund, and thinking of going to Bombay to be present at the polo tournaments and the races in that city? It was the newspapers which brought him to a sense of his duty. Why then should he be so very angry with Mr. Caine?

HITAVADI,
Sept. 12th, 1891.

70. The *Dainik-o-Samachar Chandrika*, of the 14th September, says that Mr. Caine states that men and cattle are dying like flies in Madras. Lord Wenlock admits that cattle are dying, but denies that men are dying. So Mr. Caine's statement is not wholly incorrect. The writer has always observed that the official estimates of the extent of scarcity and similar visitations differ from the estimates which are formed of them by private individuals. According to the writer, the truth will be found to lie somewhere near the middle. And so he thinks that in Madras the distress has not become so terrible as Mr. Caine represents it to be, but it is at the same time much greater than Lord Wenlock says it is. The Madras Government should see that the distress does not increase. It is invariably seen that Government sets about zealously relieving distress only when distress becomes very serious. Lord Wenlock says that that has not been done in the present instance. Granting that His Excellency is right, it is not easy to see why he should resent exaggerated estimates of the distress. In danger or difficulty a really generous man should not be so much concerned about his own reputation; he should feel most concerned about a remedy. By resenting Mr. Caine's and other people's criticisms Lord Wenlock will not be able to alleviate the distress in Madras in the slightest degree. But if His Lordship can show by his success in relieving the distress that there was no famine in Madras, or that the little distress that was felt has been relieved, he will save his own reputation as well as the reputation of his subordinates, and the

DAINIK-O-SAMACHAR
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English public will feel that the Madras officials are conscientious men. Words butter no parsnips. So long as the distress in Madras is not at an end, a thousand speeches by Lord Wenlock will not discredit Mr. Caine with the English public.

VI.—MISCELLANEOUS.

SAHACHAR,
Sept. 9th, 1891.

71. The *Sahachar*, of the 9th September, refers to the agitation in England against the opium trade of the Government of India, and observes as follows:—As Mr. Holt Hallett and others are shedding tears of grief for the miseries of Indian factory labourers, so another party of English hypocrites are trying to ruin the opium revenue of Government under the pretext of ameliorating the condition of the opium-eaters of China. These men cannot sleep because the Chinese eat opium; but they are indifferent to the condition of thousands of men who are being ruined by drink near their own doors. In England labourers spend their earnings on drink and commit brutalities on their wives and children under its influence, but the opium-eaters of China are guilty of no such things. It behoves these pseudo-philanthropists, who would put a stop to the use of intoxicating drugs, to take care of their own people before giving advice to foreigners.

The condition of Indian factory labourers is infinitely better than that of English factory labourers. All impartial people say that Indian factory houses are cleaner and more airy than those of England, and the labourers there have not to work as hard as the labourers in the English factories. Indian labourers themselves say—"We are well off; we do not want any change, nor do we see the necessity of any new law." But the English philanthropists say—"You do not understand your condition; we know your grievances." The other day, while conducting the *Bangavasi* case, Mr. Jackson rightly said that there is a party of howling dervishes in England who howl out some doctrine of theirs until they succeed in deluding the ministers and bringing pressure on the Government of India with the object of giving effect to their views. It was in this way that the Consent Act was passed. People complained that the Act would interfere with their religion and cause hardship to them, but their complaints were disregarded and the law passed. But if, under the pretext of benefiting the Indian labourers, injury is done to the cloth manufacture of India, there will be grave dissatisfaction, not only among the educated natives of the country who are protesting against the hypocrisy of the merchants of Manchester, but also among the Anglo-Indians, who have invested much capital in this industry. People will in that case say to the world that for fear of Manchester Government has ruined a growing manufacture of India, and Government's prestige will be inevitably ruined. The same remark applies to the opium business of Government. Thousands of ryots are now living by cultivating opium, and its sale is bringing six crores of rupees to the coffers of Government. And how will the loss of revenue caused by the abolition of the trade be made up? The mischief is that neither the ministers nor the Government of India have courage enough to call the rogues rogues. But they ought to say so clearly and distinctly, otherwise much harm and inconvenience will result.

SAHACHAR.

72. The same paper has learnt from a reliable source that, in accordance with the advice given by it, the *Bangavasi* people have asked pardon of the Government. The writer does not believe that there is in India any man who wishes the subversion of the Maharani's empire. The subversion of that empire will be followed by chaos and confusion, and the ultimate conquest of the country by Russia. British rule has no doubt done much for the people of India, but the people of India cannot still take one step in advance without the help of the English. In the same way, loss of India will be a misfortune to England. Thus, it is the interest of both the English and the Indians to resist by every means in their power the invasion of India by a foreigner. Those, therefore, who say that the native newspapers are seditious, say so very unjustly. The writer does not of course defend the writings in the *Bangavasi* which formed the subject of the prosecution, nor has he any sympathy with the lovers of smart writing. Abuse and hard words serve no useful purpose. It is hoped that the writers of

newspapers have taken warning from the Chief Justice's interpretation of the law. Such writing as is calculated to excite the hatred and dissatisfaction of the people against Government is certainly objectionable. But this much is certain, that no one will go wrong intentionally, and the writer therefore asks Government to accept the *Bangavasi's* apology.

SAHACHAR,
Sept. 9th, 1891.

73. The same paper refers to the Lieutenant-Governor's mofussil tour, and observes as follows :—Sir Charles Elliott, though nearly 60 years of age, possesses greater working power than many young men. The ability which His Honour has shown during his recent mofussil tour has astonished many people. His Honour can please everybody by his conversation, and he looks upon an ordinary ryot and a Deputy Magistrate with equal eyes. The writer hopes that His Honour will really prove the beautiful character he appears to be. It seems that he is anxious to do good to those over whom he is ruling. He is trying to curtail expenditure, and there will be no harm if, instead of dispensing with the services of four poorly paid natives, he dispenses with the services of one highly-paid European. He is laborious himself, and he wishes to see all his subordinates, native and European, laborious like him. It is for this reason that he has sent away all the big engineers from Calcutta to join their headquarters in the mofussil.

74. The *Navayuga*, of the 10th September, says that, thanks to the Lady Dufferin Fund, many European female doctors are now coming out to this country. No matter whether they possess any Indian experience or not, the first thing they do on their arrival here is to raise a cry saying that child-wives in this country are brutally oppressed by their husbands, and that the diseases from which young women in the hospitals suffer are, in most cases, caused by the beastly conduct of their husbands. They fabricate these falsehoods and therewith attack Hindu husbands and Hindu wives in season and out of season. Like the missionaries, they are of course obliged to say these things for the sake of their profession. But for all that, the Hindus ought not to allow these unjust attacks on their character to pass without protest.

NAVAYUGA,
Sept. 10th, 1891.

75. The same paper says that it is now clear that the public have lost their sympathy with the Congress movement. Every one who is a Hindu now shuts his ears at the name of the Congress. Besides, as un-Hindu influence predominates among its leaders, people naturally think that the movement will prove injurious to the Hindu religion, and point to the Consent Act by way of illustration. The writer believes that the funeral rites of the Congress will be performed this year.

NAVAYUGA

76. The same paper has heard that at the last memorial meeting at the Town Hall, Dr. Mahendra Lal Sarkar made some damaging remarks against the late Pandit Isvara Chandra Vidyasagar. The writer has heard that Pandit Isvara Chandra regarded the Doctor with contempt for his attempting to pose as an authority in the affairs of the Hindus, and the Doctor is therefore now requiting the Pandit by assailing his character. Is this true? The writer does not know whether or not Dr. Sarkar learnt the Bengali alphabet from Pandit Isvara Chandra's *Varnaparichaya*; but this he is fully prepared to say that there is a world of difference between him and the deceased Pandit. It is his firm conviction that Vidyasagar's place will not be filled up by even a hundred men like Dr. Sarkar. Dr. Sarkar's unmannerliness is really deplorable.

NAVAYUGA

77. The same paper says that to regard the English as only a nation of traders will be to ignore the truth. Englishmen's thirst for knowledge is greater than that of any other people. They have established the Hygiene Congress and the Oriental Congress, and spent a considerable sum of money in order to secure the attendance of learned men from all parts of the world. If any new truth in any subject of learning or enquiry is discovered by any one, the English honour the discoverer and spend large sums of money in order to learn the truth he has discovered. They also make large expenditures in fitting out exploring expeditions to unknown parts of the earth. They were the first to honour Sanskrit and to commence its study. And it is from their example that the people of this country have learned to love Sanskrit and to study Indian

NAVAYUGA.

The status of the English as an intellectual people.

NAVAYUGA,
Sept. 10th, 1891.

antiquities. Thus, though the English are a nation of traders, they are still the teachers of the people of this country.

78. The same paper says that recently a Eurasian officer of the Society for the Prevention of Cruelty to Animals prosecuted the driver of a hackney carriage for driving a lame horse. The Magistrate dismissed the complaint as false. But the officer not being satisfied with the Magistrate's decision, again prosecuted the driver before the Magistrate of the Northern part of the town. But the complaint was dismissed. The Society ought not to employ such men in its service. The officer in question probably had some secret object of his own to serve, and that object not having been gained, he showed so much *zid* in prosecuting the driver. These officers, though employed to prevent cruelty to animals, themselves commit cruelty upon the owners or drivers of animals.

SAMAY,
Sept. 11th, 1891.

79. A correspondent of the *Samay*, of the 11th September, refers to a letter written by him in the issue of the 19th Baisakh, in which he predicted from the tone of the *Bangavasi* that it would some day come to grief. Among other things the correspondent accused it of exciting disaffection against the Government. The writer regrets that the native press is going to be deprived of its liberty in consequence of the fault of the *Bangavasi*, and asks the respectable people of the country to induce Government to give up the idea of gagging it.

SAMAY.

80. The same paper says that Government sometime, falls into error by not paying heed to the spirit of the times as well as to the laws which govern all social phenomena. It forgets that the Indians of the present day are not what they were fifty years ago, and any attempt to rule them now as they were ruled fifty years back must inevitably end in failure. Every wise Government should therefore watch the spirit of the times and try to act in accordance therewith. The spread of knowledge and education in the country makes the people of India demand new rights and privileges, upon some of which Government looks with disfavour. The writer does not, of course, think that the time has come for conceding to the people all the rights and privileges which they ask for; but they are surely fit to obtain rights and privileges for which even the barbarians in the islands of the Caribbean sea are deemed fit. Both Government and the people should bear in mind that it is not in the power of the rulers to effect any social or political reform, and that reform can take place only when the men of energy and independence in a country set their heart upon it, and are backed in their effort by the rest of their countrymen. And when that happens, great natural upheavings take place, carrying everything before them with irresistible force.

BANGAVASI,
Sept. 12th, 1891.

81. The *Bangavasi*, of the 12th September, has the following in the course of an article headed "The Hindu cannot be anyone's enemy":—

The Hindu religion is not an outcome of anger, hatred, cupidity, infatuation and other feelings of the mind. Unlike other religions based on ignorance, which are founded by ignorant and wicked men, it does not die. Being based on the Vedas, which are the embodiment of all knowledge, it is eternal. It has been practised and respected from time immemorial by men learned in the Vedas, whose intellects were sharpened by a knowledge of the Shastras. The heart alone bears testimony to its truth. Unlike other religions, its practice is a source of full mental satisfaction. And can the Hindu, who follows this pure, true, and eternal Vedic religion, be anybody's enemy?

A man may be a Mlechha, a Yavana, a Christian, a Mussulman; his religion, manners, customs, education, and knowledge may be never so different from those of the Hindu—yet the Hindu cannot be his enemy. The Hindu may consider his religion superior to those of all other peoples, but he will not, on that account, despise other peoples for their practising those religions. To do so is opposed to the teachings of his Shastras. It is said in the *Srimadbhagabatgita* that one's own *dharma*, even if imperfect, is better than another's *aharma*, even if duly observed. Can the Hindu hate the follower of a different religion in the face of this teaching of his Shastras?

The followers of different religions invaded India, demolished many Hindu temples and images of Hindu gods, ruined and subjected to various indignities many Hindu families. And even now the Hindus are being abused in various quarters, and Hindu gods and goddesses are being incessantly slandered. But for all this, have the Hindus shown any dislike for anybody? No, the Hindu cannot show such dislike. He is taught by his Shastras not to insult anybody. The text *Kancha nispandanyeta* (do not insult anybody) occurs in the Vishnu Sanhita, and Manu delivers himself to the following effect:—'Even when injured, do not do anything which may give pain to another. Do not try to injure others. Do not use language which is calculated to annoy another. Such language prevents one from entering heaven.' The *Srimadbhagabatgita* praises those who look with equal eye on friends, enemies, strangers, relations, the good and the bad, and the Hindu cannot attain *mukti*, unless he conducts himself in the way directed in the above text. For in the *Srimadbhagabatgita* God himself says—'that man is my beloved, who does not envy (wish ill to) any created being; loves all, is kind to all, has no attachment for anything, is devoid of self-importance, looks upon misery and happiness in the same light, is forgiving, &c.'

This injunction about universal love is found everywhere in all the Hindu Shastras, and no man can obtain *mukti* without it. Such being the case, can the Hindu, who must respect these injunctions of the Shastras, be any one's enemy?

82. The *Hitavadi*, of the 12th September, points out the desirability of establishing a Pasteur hospital in some central position in India for the treatment of patients bitten by rabid dogs and jackals, and hopes that Government will direct its attention to this matter.

HITAVADI,
Sept. 12th, 1891.

83. The same paper says:—At no other period of their history did the people of India realise so vividly as they do now the decline and degradation of their country. They are now able to see that a weak dependence upon others is more responsible for a country's decline than political subjection. Turkey is famous for the luxurious living of her people; but love of luxury does less harm to the Turks than it does to the Indians. For, unlike India, Turkey can produce her own articles of luxury. No other people in the world take so much delight in using foreign goods as the people of India. If, by any accident, the connection of India with England is brought to an end, many Indians will find it hard to pass even a single day in comfort.

HITAVADI.

Not only do the Indians take a delight in using English goods, but they also take a pride in using such goods in preference to Indian goods. They consider it greatness to use one of Roger's razors in preference to a country-made razor. The Babus find it more pleasant to put on English boots than to use native shoes. The educated native may abuse the English openly or in public, but he is at heart partial to Englishmen. For, not only does he love to use English goods, but he also shows preference for an article manufactured in India by an Englishman to the same article manufactured by one of his own countrymen. Hamilton and Company's jewellery, Monteith and Company's shoes, and the confectionery sold at the Great Eastern Hotel, are prized more highly by the native than even by the Anglo-Indian. Government has, it is true, begun to use in its offices the Kanchannagar cutlery, the Natagor locks, and other articles of native manufacture, but the Babus will be satisfied with nothing but Rogers' cutlery and Chubb's locks. The Babus are indeed all ecstasy if they can purchase articles manufactured by an English maker. The other day an English shop-keeper spoke a few Hindi words and succeeded in selling a melon to a native gentleman for one rupee and four annas!

As the best abused customer of the English, the Bengali is unsurpassed by anybody. In a large European Druggists' shop in Calcutta, the writer saw European customers, male and female, comfortably seated on chairs feeling quite at home and enjoying the breeze of the punkha, while the Bengali customers were gathered near a wall, looking like men in considerable fear and trepidation, and not knowing where to fly every time the European compounders with tucked-up sleeves rushed out of their rooms. Truly this low-mindedness of the Babus is more to be ashamed of than the ingratitude of the Europeans. For, in the case of the latter, ingratitude only proves the love which they bear

for their own countrymen, while as regards these worthless Indian Hindus, they are guilty of the basest ingratitude by licking the feet of men who are foreigners and aliens in religion.

What the sahebs eat the Babus also love to eat. As regards dressing, everybody now-a-days does just as he pleases. And so of an evening on the Calcutta Maidan, and anywhere and everywhere on a festive occasion, all the nations of the world will be found represented by the one Bengali people. The taste of the Bengalis in the matter of food and dress shows how inordinately fond they are of imitating foreigners. There can be no expectation of India's improvement until this love of foreign articles or anglicism on the part of her people is completely destroyed. Just as the ruined and broken up home of the man who has yielded himself to the charms of fallen women does not regain its peace and prosperity until he has become himself again, so there can be no prosperity for India until her imitation-loving people have banished from their hearts their love for foreign goods and foreign manners.

No nation can make a name for itself until it has achieved internal improvement. Before desiring political improvement, it is necessary that the people of India should endeavour to secure material prosperity. We do not say that political improvement is not necessary, what we say is that political improvement is not possible without material progress. The Government may, in answer to the persistent demands of the Congress, employ natives more extensively in the public service, but that will not improve in the least the material condition of the country. For the number of high appointments and of men fit to hold them is extremely small compared with the total population of the country. The first and foremost duty of the Indians at the present moment is to devise measures which will enable them to earn an easy and independent living. It is not true that a politically subject people can never become a foremost people in the world. The Jews are a subject people, but they have by their wealth succeeded in bringing even the most powerful nations of the world under their influence. As regards wealth, India is nowhere.

What is, therefore, required at the present moment is that steps should be taken to enable the Indians to earn an independent living. This can only be done by improving the native manufactures and the internal trade of the country. The natives should patronise and encourage the indigenous manufactures. Only in this way can they lay the foundations of true independence. Service, even Government service, is nothing else than slavery. The writer concludes by exhorting the political leaders of the people to direct their attention to the subject of the improvement of the economical condition of the country in addition to the political questions which they are now agitating, for mere political agitation will not avail poor India much.

SANJIVANI,
Sept. 12th, 1891.

84. The *Sanjivani*, of the 12th September, says that on Saturday, the 5th September, the Honourable Justice Gurudas Bannerji invited the members of the Higher Training Association to an evening party at his residence at Narikeldanga. On that occasion the *Sámveda* was

The evening party at the Honourable Justice Gurudas Bannerji's.

sung and the story of Dhruba was narrated from the *Mahabharat* by two *kathaks*. All present were highly delighted with Dr. Bannerji's and his sons' affable manners, and the cordial welcome which was accorded to them. The luncheon also was excellent. Such parties given from time to time for the entertainment of young people will do away with the necessity of their acting according to the advice given to them by the Mahamahopadhyaya, one of the directors of their moral character, to visit theatres with prostitutes on their staff.

SANJIVANI.

85. The same paper once heard it rumoured that Lord Lytton, when Viceroy of India, used to write in the *Standard* newspaper in England praising his own administration; and the Calcutta correspondent of the *Times* is

The Calcutta correspondent of the London *Times*.

similarly wise in sending letters to that newspaper eulogising Lord Lansdowne's administration. The correspondent sometimes sends news to that paper which none but high officials can be in a position to supply to him. For instance, he telegraphed to the *Times* the news of the *Bangarási* prosecution five days before the case was actually instituted. How did the correspondent

get the information? Will he not be brought under the operation of the Official Secrets Act? Probably not.

86. The same paper says that Mr. Phillips, the District Magistrate of Mymensingh, is a learned man and a facile writer. But because he has a facile pen, he should not write falsehood. The description of the Mymensingh peasant which he has given to the Bengal Government is very much exaggerated. The writer here gives a translation of the passage in the Annual Administration Report for the Dacca Division for 1890-91, containing Mr. Phillips' description of the condition of the Mymensingh peasant, and remarks as follows:—Mr. Phillips is a learned, wise and experienced man; and yet he too has been misled. His description of the peasantry of his district is only a fresh proof of the fact that foreigners never thoroughly understand the internal condition of this country. It is true that peasants in some parts of the Mymensingh district are well-to-do; but nothing can be a greater falsehood than to say that almost every cultivator in that district has a *piran*, an umbrella and a pair of shoes; and Mr. Phillips has perhaps taken brass ornaments for silver ones.

SANJIVANI,
Sept. 12th, 1891.

87. The same paper has an article headed "Political patch-work," in which the following remarks occur:—

Political patch-work.

We were once travelling by rail in the Punjab; and in the course of our journey we met a Mussulman, a native of Kandahar. The man, though not a subject of the British Government, had visited India many a time for purposes of trade. On being asked what his opinion of the British Raj was, he said that there was no need of asking that question as everybody had before his eyes the good government of the country, and the peace and security which its people enjoyed. He added that formerly it took some three or four months to come from Peshawar to Calcutta, and the road all through was infested with robbers; but now Calcutta was a journey of four or five days from Peshawar, and the country was so well governed that one might go to sleep on the way without fear of having his things stolen. This man was quite illiterate; and he was, therefore, not in the habit of reading newspapers. The opinion of English rule, expressed by him, was therefore not one which had been formed after a careful consideration of all its advantages and disadvantages. It was an opinion in which only an estimate of the general character of English rule was given. But there is much in the man's opinion that should set one athinking. To the mass of people, who have to earn their bread by the sweat of their brow, and who are quite illiterate, there is nothing so beneficial as peace and good government. These they can see with their own eyes, and they clearly feel that these diminish their sorrows and increase their happiness. It is for these, therefore, that the mass of the Indian people bless the British Government.

SANJIVANI.

The condition to which a country is brought by the absence of peace and good government is well illustrated by the present condition of the Sunderbuns, which was once a highly prosperous tract of country. It is true that the English have established peace in the country; but peace is not without its attendant evils. In the unquiet times preceding the establishment of English rule, war exercised a check on the growth of population; but with the establishment of peace that check has been removed. Famine is another check on the growth of a country's population; but in consequence of the adoption by the British Government of the liberal policy of relieving distress from famine at any cost, this check too has been removed. Malaria was a third check on the increase of population in this country; but every attempt is now being made to eradicate malaria. Thus all the checks upon population being removed, the people are multiplying fast, and their misery is therefore increasing every day. All that is left for them now is to starve and give away their lives little by little, and in the end die an untimely death. Life-and-death of this kind baffles all attempts to check it, and this door to death is opening wider and wider every day. But it is, though a check upon population, hardly able to cope with its increase. What is to be done with this increasing population—weak, diseased, half-starved, and unfit for work—is a question which it is for the Government to solve. It will not do to spend lakhs and lakhs of rupees only when famine occurs. Such patch-work policy will fail to bring about any permanent improvement in the condition of the people. It is strange that Government,

whilst not grudging the expenditure of vast sums of money for the relief of distress during famine, does not adopt measures for the technical education of the people. How long will Government remain satisfied with this sort of political patch-work ?

SANJIVANI,
Aug. 29th, 1891.

88. The same paper says that the last was Sir Charles Elliott's first tour after his installation on the Bengal musnud ; and this tour of the present Lieutenant-Governor has clearly shown what a vast amount of good can be done to the country by such tours made by able and experienced rulers. Many people think that on the pretext of performing tours the rulers simply enjoy themselves with their friends and companions. This may be true of other rulers. But in Sir Charles' tour one sees nothing but indefatigable labour and ceaseless activity. Much good is, therefore, expected from this year's tour. Of the good deeds that were performed during the tour, the chief were the establishment of the Pubna technical school and the Mymensingh water-works, and the laying of the foundation stone of the Burrisal girls' school. The zemindars of the country can be easily induced by Government to undertake works having for their object the good of the public. But Government never encourages those zemindars who feel disposed to undertake such works, and seems a little too ready to confer honours upon those who make loud professions, but never do any act of public good. It is hoped that the policy will not be followed during Sir Charles' administration.

The laying of the foundation stone of the Mymensingh water-works is the most important thing that His Honour has performed during his tour. Raja Suryya Kanta Acharyya Bahadur of Mymensingh has contributed Rs. 1,10,608 towards the cost of the water-works. So large a donation is seldom heard of in Bengal, and His Honour has highly praised the Raja's munificence. His Honour has also asked the other zemindars to follow the Raja's example.

The writer then gives the following list of Raja Suryya Kanta's donations since he has taken the management of properties in his own hands :—

- (1) Rupees 65,000 for the construction of a bridge on the Sutia river in the western part of the Mymensingh district.
- (2) Rupees 19,500 contributed towards the establishment of a dispensary in Muktagacha.
- (3) Rupees 33,000 contributed towards the construction of the Mymensingh Town Hall.
- (4) A piece of land worth about Rs. 35,000 for the Dacca-Mymensingh Railway.
- (5) A piece of land worth about Rs. 3,500 for a building for the Saraswat Melâ in Mymensingh.

Besides these, several public institutions in Dacca and Calcutta have received large donations from the Raja. His private charities also amount to not less than six thousand rupees. Although another such open-handed zemindar cannot be found in all Bengal, still it is a matter of regret that Government never encourages him in his acts for the good of the public. He never himself hankers after titles ; if he had, he would not have declined the title of Raja Bahadur. But it is men like the Raja who should be insisted upon to accept titles of honour. The Lieutenant-Governor has become acquainted with the Raja, and the writer therefore presses His Honour to decorate the Raja with the highest titles. The titles of Maharaja, Sir, K.C.S.I., &c., are fit only for men like the Raja.

In the course of his tour, the Lieutenant-Governor everywhere advised people to learn self-reliance, and to supply their own wants themselves. It is quite true that the people of a country should not look to Government for everything and in every matter ; but encouragement from Government is absolutely necessary to rouse a people. If the Government of this country had all along encouraged people to the performance of good acts, Sir Charles would surely have had little cause to regret the want of self-reliance among the people of this country.

GRAMVASI,
Sept. 14th, 1891.

89. The *Gramvasi*, of the 14th September, says that probably by this time the apology of the *Bangavasi* has reached the hands of Government. Hot-headed young men will probably characterise this action of the *Bangavasi* as an act of cowardice,

but the writer is sure that the *Bangavasi* has, after all, acted prudently. The chances of conviction were very great, and if the case had been allowed to be retried, the *Bangavasi* would in all probability have been punished. Some people fear that Government will use against the *Bangavasi* the admission which it has made; but Government certainly ought not to be so vindictive. If the *Bangavasi* escapes this time, the writer will request it to conduct itself with care in future. Of all the Bengali papers, the *Bangavasi* is the most successful and has the largest circulation; but God who has made it so fortunate, has also placed a heavy responsibility upon it. It ought to be the duty of every newspaper to diffuse good education in the country. But unfortunately the *Bangavasi* is doing the very reverse of this. It is opposed to all movements of reform; it is opposed to the spread of knowledge and education in the country; it is opposed to all moral reforms; it is opposed to the educated community, and it is opposed to the English Government. It possesses great powers of writing; but its writings are often characterised by gross obscenity.

It has obtained much credit and success by its cry for Hinduism, and it does whatever it likes in the name of Hinduism. The writer is not opposed to Hinduism; he recognises and respects its doctrines of love, charity, and peace; but he cannot tolerate bigotry and hypocrisy in its name, nor does he approve of the frame of mind which rejects as bad everything good in other societies. Preserving the good things of one's own society, and substituting for its bad things good things found in other societies, is the first condition of a nation's progress. But the *Bangavasi* is doing its best to obstruct such progress. God has given it much power, and it ought not to abuse it. It is hoped that it will in future try to discharge its duties properly.

90. The *Hindi Bangavasi*, of the 14th September, says that the Indian Budget was discussed in Parliament this year, as always, hurriedly and at the fag end of the session. The budget was discussed in the presence of only seven members, all of whom were asleep at the time.

HINDI BANGAVASI,
Sept. 14th, 1891.

The Indian Budget in Parliament.

91. The *Dainik-o-Samachar Chandrika*, of the 16th September, says that an interesting article on the indigenous punchayet system of the country has been published in the *Zemindari Punchayet Patrika*, a monthly paper issued by the Zemindari Punchayet.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 16th, 1891.

An article on the indigenous punchayet system.

92. The *Dainik-o-Samachar Chandrika*, of the 17th September, says that there is great agitation in England in connection with the prosecution of the *Bangavasi*. All the newspapers—Radical, Liberal and Conservative—are condemning Government's action in the matter. The London correspondent of the *Englishman* says that either Mr. Labouchere or Mr. Martin will raise the question in Parliament as soon as it reassembles. The Indian authorities did not probably anticipate that the prosecution would create such a sensation in England.

DAINIK-O-SAMACHAR
CHANDRIKA,
Sept. 17th, 1891.

Agitation in England about the *Bangavasi* case.

93. The same paper refers to the statement of the *Civil and Military Gazette*, that the proprietors of many vernacular papers in Bengal have made up their mind to stop the publication of their papers on account of the severity of Government, and remarks that Government's severity may, indeed, naturally make the native journalists think of taking such a step; but as they conduct newspapers in the interest both of Government and the people, they will not give up their journalistic vocation in disgust. Native journalists will never fail to correct their own defects, nor will they hesitate to point out the faults of the Government officials. The officials should maintain friendly relations with the press, nor do they seem unwilling to do so. Native journalists should not neglect their duty on account of occasional interruption of this friendly relation between them and the officers of Government.

DAINIK-O-SAMACHAR
CHANDRIKA.

CHUNDER NATH BOSE,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 19th September 1891.

CONFIDENTIAL

SECRET

NATIVE PAPERS

For the use of the Bureau of Indian Affairs

1911

U. S. DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS

WASHINGTON, D. C.

The following is a list of the papers and documents received from the various Indian tribes and agencies during the year 1911. The list is arranged in alphabetical order of the names of the tribes and agencies.

1. *[Faint text, likely a list item]*

2. *[Faint text, likely a list item]*

3. *[Faint text, likely a list item]*

4. *[Faint text, likely a list item]*